dent from his doctrine of pre-existcnce and trans-
migration: and that he likewise held an incorporeal Deity distinct from the world, is a thing not questioned by any. But if there were any need of proving it (because there are no monuments of hits extant), perhaps it might be done from hence, because he was the chief propagator of that doctrine amongst the Greeks, concerning three hypostases in the Deity.

For, that Plato and his followers held, rf«c ap-;X«:ac wrocnra<r«c> three hypostases in the Deity, that were the first principles of all things—is a thing •very well known to all; though we do not affirm, that these Platonic hypostases are exactly the same with those in the Christian trinity. Now Plato himself sufficiently intimates this not to have been his own invention; and Plotinus tells us, that it was iraXata &>£a, an ancient opinion before Plato's time, which had been delivered down by some of the Pythagorics* Wherefore, I conceive, this must needs be one of those Pythagoric monstrosities, which Xenophon covertly taxes Plato for entertaining, aud mingling with the Socratical philosophy, as if he had thereby corrupted the purity and simplicity of it. Though a Corpore-alist may pretend to be aTheist, yet I never heard that any of them did ever assert a trinity, respectively to the Deity, unless it were such an one as I think not fit here to mention,

xxin. That Parmenides, who was likewise a Pythagorean, acknowledged a Deity distinct from the corporeal world, is evident from Plato.* And Plotinus tells us also, that he was one of thi'in that asserted the triad of Divine hyposlascK.

[a] In Panncnidc.